1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

the Whites, but was retained for small children. In recent times the Santa Catarina *Aweikoma-Caingang* of both sexes shaved the hair over the forehead and on top of the head (Paula Souza, 1924, p. 122). 302

The *Caingang* abhor body hair and always remove it. Combs consist of small wooden splinters passed through a slit in a piece of reed.

The *Caingang* seem to have used charcoal more than urucú for body painting. Among the *Aweikoma-Caingang* certain body paints belong to exoga[illegible]c groups of people. The main motifs are dots, vertical lines, [illegible], and horizontal bars with vertical lines. The *Caingang* obser[illegible] Manizer (1930, p. 771) painted themselves only for funeral ceremo[illegible] They regarded the black stripes on their chest as a protection against the ghosts. The pigment was charcoal mixed with honey and water or with the sticky sap of a creeper. 302 386 531 [764] [789]

TRANSPORTATION

River navigation never was so important to the *Caingang* as to their *Tupí-Guaraní* neighbors. To cross a river, the *Aweikoma-Caingang* fell a tree on each side of the river and connect the intervening space with a tree trunk braced with poles fixed in the river bed. 491

Caingang women carry babies on their backs, often in a net, by means of bark tumplines. Among the *Aweikoma-Caingang* these straps are 4 inches (10 cm.) wide, woven of embira fibers. Knapsacks are suspended by a tumpline. 854 482

MANUFACTURES

Netting.—According to Koenigswald (1908 b, p. 49), the Paraná *Caingang* made net bags of caraguatá fibers. 286

Basketry.—*Caingang* carrying baskets have a hexagonal weave, and, like those of the *Tupí*, are elongated and rectangular knapsacks open on top and on the outer side, so that only the bottom and sides support the burden. Basketry containers woven from thin strips of split bamboo, frequently have stepped designs produced by alternating black and natural color strands (fig. 58, *c*). Some baskets, like those of the *Guayaná*, are made in two parts that telescope into each other. 285 415

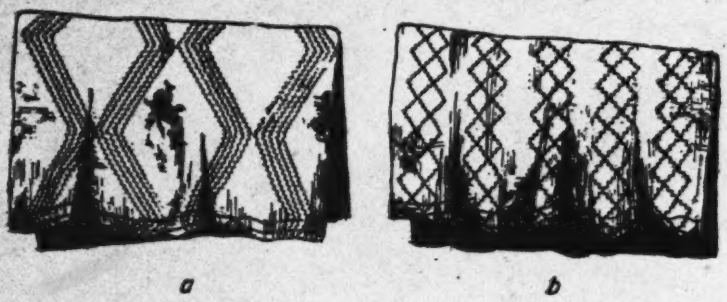
The *Aweikoma* have three main types of baskets: large baskets for transportation of goods; small, impervious water or honey containers of Taquara mansa strips coated with wax; and small receptacles, similarly waterproofed, used as cups and dishes.

Spinning.—*Caingang* textiles are made with the fibers of the ortiga brava, probably a Bromelia. Women seize the leaves with leather-covered hands, cut them at the base, and remove all the thorns, then macerate the leaves in water, dry, and, finally, crush them. The fibers are then rolled into threads with the palm of the hand against the 283

1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

283 thigh. The threads, wound in a ball, are soaked in water mixed with ashes, then boiled, and again carefully washed; sometimes they are left in running water, so that they become white and flexible. Occa-
[386] sionally, part of the thread is dyed with catigua bark.

291
286
531



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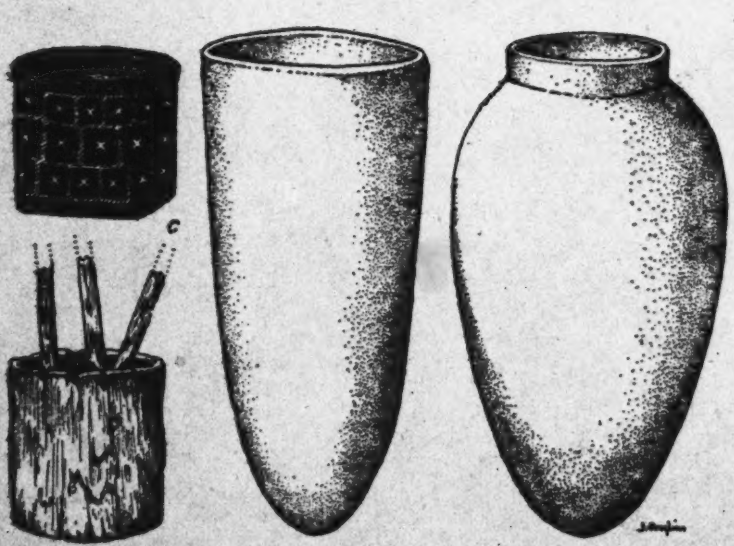

c d e f

FIGURE 58.—*Caingang* manufactures. *a*, *b*, Kurus or nettle-fiber cloaks (redrawn from Koenigswald, 1908 *b*, figs. 15–16); *c*, twilled basket (redrawn from Koenigswald, 1908 *b*, fig. 20); *d*, wooden mortar in which three pestles are used at the same time (redrawn from Maniser, 1930); *e*, *f*, pottery jars (redrawn from Maniser, 1930).

286 **Weaving.**—Fabrics are woven by hand, sometimes on a simple loom, and always display a stepped, dark design which crosses the surface diagonally (fig. 58, *a*, *b*).

323 **Ceramics.**—For pottery, the *Caingang* of Misiones use a blackish earth from nearby cliffs. For tempering material, they bake lumps of

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

512 462 to chop out the hives that are far above the ground, and it is they who ascend the lofty pines to knock down the all-important nuts. The women stay below to gather up the nuts which their husbands have knocked down; yet very often two men cooperate in the enterprise. The women used to take ages to make robes and shirts and carrying-bands for their babies, but ever since the men began to raid the whites, blankets have largely replaced robes, fiber shirts have given way to vests, and the heavy iron Brazilian pot has become the "real" pot, while the ancient badly made clay one which the women made has become "my no-good pot" and completely disappeared. But there is no substitute for the strong, well-made baskets that the men make with such care. The men are even as good at spinning cord as the women are. The women cook, but Kaingáng cooking is simple and any child could do it. Besides, it is no disgrace for a man to cook or do anything a woman does, and a man often cooks his own supper if he is alone. Even the carrying of burdens is shared by the hard-working men, and I have seen them carrying their babies when the trail was long and burdens heavy.

2: Henry E-5 (1932-1934)-1941
SM3 Caingang SM3
Aweikoma

PLATE II

a, b Lip plugs *c* Lip piercing knife *d* Tooth extractor
e Stone pestle *f,g* Unknown *h* Base for fire-drill *i* fire stick

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

pounding is a long and tedious process, so that the men help one another. 411
The blade is placed directly on the handle and not, as in the case of the arrow head, first on a wooden foreshaft which is fitted into the long bamboo aftershaft. The handle of the lance is ornamented near the upper end with an attractively woven glove of basketry.

Besides a large lance some men had in addition a little one, about one-third as big, which could be hung from the neck by a plaited band. It was useful for killing tapir.

Utensils

Beer Troughs

These are made from cedar trees. The Brazilian cedar is a mighty tree, 415
dwarfing our North American variety to a weed. In order to make a 483
trough a cedar is cut down and a section cut out. It may then be discovered that the log has a split in it, and in that case it becomes necessary to cut down another tree. This may go on for some time until at last a perfect log is secured. Then it must be moved back to camp, and since it is impossible for one man to do this several cooperate. If the log is on a hill the outer bark of the cedar which has been removed from the selected section is placed along the sides of the hill and used as skids. When level ground is reached the log is turned end over end through the "dirty" forest and rolled through the "clean."

When the log has been got into camp someone goes to work on it with 415
an axe. He marks out the mouth, about eight inches wide, and hews away 322
steadily until he can no longer strike accurately into the interior of the trough. Then he takes a gouge, a piece of sharpened iron bound on the end of a six-foot pole, and finishes the hollowing out. If he grows tired someone else takes his place. When the gouging has been completed the trough is stood on end and a fire made in it with dry bamboo to clean it. Then the charcoal is scraped out with an adze.

In order to guard against leakage wax is heated with a hot brand and 415
rubbed over the ends of the trough. The ends themselves are also heated in order to make the wax run. When the trough is finished a shallow pit is dug to accommodate it.

If a trough starts to leak the festa may be hastened in order that the beer may be drunk up before it is all lost, or an attempt to mend it may be made by spreading wax over the outside of the leaking end and mixing it with ashes. When I saw this done once the effects were practically nil; I sent for some pails and pans and the beer was emptied into them. Melted wax was then poured on the inside of the trough and rubbed in with the

2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

415 fingers. This also failed to stop the leak, so the beer was consumed in a brief preliminary festa.

The size of the troughs varies from a yard to two yards in length. Their depth depends on the size of the tree, but they average about a foot and a half in external diameter.

Mortars and Pestles

Mortars are made when needed from fallen trees or from trees that are especially cut down for the purpose. Sometimes a mortar is no more than a hole in a fallen log. Mortars are always very small—never over a foot long, six inches or so wide, and three inches deep. Mortars are generally not transported but simply left behind in the deserted camp site. Small [324] pestles are made for them from pieces of wood, but pestles of polished stone were also made until recently. These are about ten inches long. When such a pestle is found by accident it is called a "supernatural pestle."

Little bath tubs for the bathing of infants are also hollowed from logs. They are very shallow. The child is not placed in them, but the water poured in and then rubbed over the baby.

Baskets

415 From the point of view of use there are basically two kinds of Kaingáng 285 baskets, those which are used for holding liquids and are lined with beeswax and those which are used for carrying burdens and are unlined. Both are constructed of bamboo splints. The former are much better in workmanship than the latter. They are made very carefully and, although unornamented, are fine examples of basketry. They are manufactured in one shape only but in a variety of sizes, from that of a small cup to a basket holding as much as a gallon and are used for carrying water and honey.

Each man makes his wax-lined baskets as he happens to need them, but the large burden baskets are sometimes woven by a group of men together just before they start out to collect pine nuts. Then they sit in a circle laughing and talking and holding up their handiwork for one another to look at. Since they are all made in exactly the same manner there is little for a man to see on anyone else's basket that he does not see on his own. They are all made with the outer green skin of the splint left on, and the interior and exterior show alternating bands of green (i.e. the outer side of the bamboo splint) and white (the inner side of the splint).

Spinning

283 A certain kind of cord is made by twisting two fibers together against the side of the right leg with the palm of the right hand. It may be that the

372 This process, which involves a tremendous expenditure of time and careful labor, is only used as a last resort.

The Indians exercise the greatest care to keep their fires burning, and watch them constantly so they will not die out.

When they are on the move, a woman or child always accompanies them with the task of watching over the fire, which is carried in the form of lighted sticks.

325 Before the time of peaceful contact, the Botocudo had secured iron in the course of their raids. In view of its advantages over chipped stone, this material has become precious to them and indispensable to the manufacture of their weapons. They do not work it by heating the metal but by beating it cold with hard rounded stones which they gather in shallow river waters. It is easy to imagine how much patience and perseverance are needed to shape a piece of iron into an object of completely different form and size. Suffice it to say that the making of a spearhead demands more than three months of daily labor.

They also use iron to make small knives, graters, and various other small implements. [125]

283 As already mentioned, their aprons are woven with a kind of wild nettle. This is done as follows. The women pound the plants with small clubs on every side until all the leaves and larger thorns are removed. When this is done, they make small cuts in the stem, just above the roots, and peel off the outer layer in longitudinal strips.

These strips are joined into a large bundle and placed in the water for a certain period of time. When retrieved, they are pounded hard between two sticks until only the fibers remain, free from the ligneous parts. This procedure is repeated over and again; then the fiber is dried and spun by hand upon the naked thigh, and the
286 yarn coiled into a ball. They build a very primitive loom which consists of two sticks stuck obliquely into the ground, with two other sticks fastened upon them horizontally. Squatting before this loom, the women plait in various ways, with comparative ease, the threads they have secured to the frame.

285 Their large loading baskets, kan-pha; the smaller waxed
#15 baskets used to carry water; and the little ones, also waxed, which serve various purposes, are all plaited of taquara mansa [a bamboo,

285 Chusquea pinifolia--Translator] strips which vary only in their width
415 and thickness.

The larger waxed baskets are used as a sort of pail to convey water and honey. The small baskets, also waterproof, are used as vessels--mugs of a sort--for water and for mong-ma on festive occasions.

286 The Botocudo do not plait fans or mats. But they do weave a
482 strap, eight centimeters in width, tied at the ends with a special slipping knot which permits its shortening or lengthening. These straps are woven, sometimes in two colors, of embira fiber. The women use
[854] them placed against the forehead, or against the top of the head, to carry children. The Botocudo carry everything in this fashion, with the weight steadied against the head and resting along the back.

412 These Indians use large tongs made of taquarucu [a large bamboo, Guadua superba--Translator] or hard wood. These pincers are used to remove food from the fire and from boiling pots. They are called ko-pama, "wooden hand."

619 The Botocudo make up a single tribe composed of various families with equal rights.

622 Power rests with a single chief, pahi, who steers the destinies of the tribe and usually rules on all its actions.

The chief wields this power as long as his worth as a brave and fearless warrior is recognized by all. In his absence the most experienced and courageous warriors take over and exert authority upon the other members of the tribe.

When elderly the chief transfers his command to a worthy warrior, without losing his ascendancy over the tribe. He becomes its respected and venerated counselor.

595 The Botocudo are polygamous. According to his worth, the warrior usually marries two or three women; the chiefs always take more than three wives. [126]

304 On reaching adulthood the youths are tattooed on the arm with a warrior's badge, which consists of two dots laid horizontally. As they prove their manly qualities they are granted another two marks,
[852] tattoed similarly underneath the first. Once thus admitted among the warriors, they are considered ready to marry.